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NOVEMBER, 1909

30 Cents a Year

BIBLE SOCIETY RECORD

Rev J K McLean ^m
222 Batherton St

M.W. 20

THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS

SOUTHERN METHODISM AND THE ENDOWMENT

THE Board of Missions of the Methodist Episcopal Church, South, at a recent called session took note of the urgency of the collection now being pushed by the American Bible Society. The Board passed a resolution commending the work of the Society as "*The great right arm of our missionary service in foreign lands as well as at home.*" The final resolution was as follows:

"Resolved, That in appreciation of the important service rendered in almost every portion of the world by the American Bible Society, and of this magnificent offer by Mrs. Sage, we hereby respectfully urge our pastors and laymen to do all in their power to co-operate with the secretaries and agents of the Bible Society in raising the amount required by the date above mentioned."

The editor of the *Christian Advocate*, Nashville, Tenn., publishes the above with the added word of exhortation: "Surely if our pastors will only bring to the attention of their people the work and the needs of this great Society, the desired fund will be raised."

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The Endowment Fund

DO not disappoint the hopes of those who have already subscribed.

In the October RECORD many readers were startled on seeing that \$700,000 was hanging upon \$300,000, which must be raised before December 31, 1909. To-day the figures are somewhat changed. Now \$737,000 hangs upon the subscription of \$263,000.

Two more women have joined the company of 100 which we are recruiting who will subscribe at least \$1,000 each to this Fund. One more man has enlisted in the company of 100 men who will agree to pay at least \$1,000 each. One of the women referred to is Miss Anna B. Warner, who has written to us from Marstaer's Rock a letter which we lay before our readers, although Miss Warner at first shrank from allowing this use of it. She wrote :

" My father was one of the men who helped found the American Bible Society, and it would ill become his child to hold back in its present crisis. And, besides, the Bible has been the mainstay of our little household in all its years of joy and sorrow and work.

" So that I am pledged in every way, and only wish I could pick up the whole burden. This I cannot do, nor can I at once pay much, but I will promise \$1,000 (one thousand dollars) if you will let me send it by degrees.

" Please do not mention my name. I am only a steward. ANNA B. WARNER."

Another noteworthy subscription is from a woman of seventy-five years. She still works in order to pay in part her board, but her heart is young and yearns for results in Bible distribution in China. She says that she will be glad after she has crossed the river to be still represented on earth in work in China. She saved a little money during the last year and unhesitatingly devoted it to the Endowment Fund, sending her check for \$100. Such a gift is forever sanctified by holy self-denial.

Many other subscribers have set their hopes upon success in raising this money and securing to the Society the offer of Mrs. Sage. These hopes must not be disappointed.

Failure in our effort would not be measured by the loss of \$737,000. It would mean checking advance along all the line of our action in the United States and in foreign lands. We must not fail in securing the Endowment.

Let all of our friends realize that the time for action is to-day. To delay may easily mean loss of the whole effort. Let all say, " We can do it if we will, and we will do it now."

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General Notes

THE Massachusetts Bible Society has had one of the most encouraging half years in its history. Its sales for the six months ending September 8th were forty per cent in advance in cash receipts of the same six months of a year ago. The year before the circulation advanced fifty per cent, but the cash receipts did not advance so rapidly as the circulation. There has been a very decided increase in the sale of pocket Bibles, due to the great revival which stirred all Boston a year ago. It is interesting to note the reciprocal influence of the Bible upon spiritual life and the desire for the Bible awakened by an increased and intensified spiritual life.

At the 96th annual meeting of the Rhode Island Bible Society, held October 7, 1909, the Rev. Henry M. King, D.D., was re-elected President of the Society, Mr. William P. Goodwin Secretary, and Mr. W. B. Wilson agent. Plans for the centennial celebration to be held four years hence were considered.

THE Women's Bible Society of Wilmington, Del., held its annual meeting on the 7th of October, and Mrs. S. H. Shearman was re-elected President, and Mrs. M. R. Lincoln Corresponding Secretary. An interesting report was made by Mrs. E. C. Marks, the Bible reader in the service of the Society.

THE Bible Society naturally expects churches to contribute to the support of its work. But pastors frequently have difficulty in finding a place in their scheme of benevolences for the collections in behalf of the Bible cause. The difficulty appears to us more imaginary than real. Pastors do not ask themselves how their Home and Foreign Missions would be supplied with the great implement of their work if neglect to support the Bible Society were to result in paralyzing the issue or distribution of Scriptures.

A Congregational pastor, formerly a missionary of the American Board in China, has given us a few words of testimony upon this point which we cannot refrain from placing before the readers of the RECORD. He says in a private letter: "I was a missionary in China just about as long as you were in Turkey. I had no greater joy than that of distributing Scriptures, getting them *by the mule load* and scattering them in as large a field as Massachusetts. We could not have done our work without the kind aid of your Society."

The relation of the Bible Society to the Church is unique, entirely unlike that of any other interdenominational benevolence. Its welfare is as closely the interest of every congregation in this country as any purely denominational evangelistic enterprise. To neglect the annual offering for its support is not only carelessness toward the general progress of the Kingdom, but it introduces dry rot at the root of all denominational evangelistic enterprises.

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THE following resolution on the Endowment Fund was adopted by the Illinois Conference of the Methodist Episcopal Church at Mattoon, Ill., September 20, 1909:

"We rejoice that the generous offer of Mrs. Russell Sage has been extended another year, and that it is possible for the Church and the friends of the Bible to secure one million dollars as a permanent Endowment Fund to the American Bible Society, to give unto the world 'the Holy Scriptures which are able to make wise unto salvation.'

"Therefore, Resolved, That we will set apart the third Sunday in October, or Thanksgiving Sunday, November 28th, as 'Bible Day,' and take a special offering for the Fund, and in case of failure to secure the five hundred thousand dollars, the offering shall go to the regular Conference collection for the American Bible Society."

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IT is quite common for officials in some foreign countries to resort to legal quibbles

when they wish to stop the circulation of the Bible. It seems that the same thing has been tried in the United States. Mr. Ojala, a very efficient colporteur of the American Bible Society, working under the Northwestern Agency, was recently stopped while offering Bibles and Testaments to miners. The excuse for stopping his work was the claim that he had not a peddler's license. Nowhere else has he been regarded as a Bible peddler. Happily, in this case the ministers of the town came forward to say that Mr. Ojala is not a peddler, and the superintendent of the mines appreciated the good service rendered to the miners by inducing them to read the Bible, so the opposers were silenced and left to rid themselves of their venom as best they could, while the colporteur was allowed free course in his work.

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A POST-CARD just received from a prisoner in the penitentiary in Mexico City asks for a copy of the New Testament, "that he may carefully read these great works." The Mexico Agency will be asked to supply his needs.

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MR. CURTISS EVERETT, who has long been occupied in colportage work in Metcalfe County, Ky., has sent us a little sketch of circumstances in the regions where he does his work. He says:

"The white people of Edmonton have three churches, Methodist, Baptist, and Christian (or Disciples). The Baptist Church was organized about two years ago and a new building has been erected for them. All three churches have a very small membership, since the village is small, and I have found that a union Sunday school for the three churches succeeds a great deal better than separate denominational Sunday schools.

"The fact to which I call attention is, however, that there is scarcely a family in either of these churches which has not obtained at one time or another Bibles and Testaments from me through the aid of the American Bible Society.

"Sunday-school work has been necessarily somewhat primitive, but the union Sunday school is now quite well systematized, and the young people study their lessons with very great interest.

"The colored people here have two churches, and during the summer season they have a Sunday school of their own. I have done everything I could to encourage them; and among them also there is scarcely a family who has not obtained Bibles and Testaments from me by the aid of the American Bible

Society. It is a good work which you have fostered in this county.

"By the way, I returned from a canvassing trip Friday just in time to escape the worst snowstorm and blizzard of the winter. The thermometer was only two degrees above zero."

A POOR Irishman came to his priest and asked permission to read the Bible.

"But," said the priest, "the Bible is for priests, and not for other people."

"Is that so?" answered he. "But I have read in the Bible, 'Thou shalt teach it to thy children'; and priests have no children."

"But, Michael," said the priest, "you cannot understand the Bible. It is not written for people like you."

"Ah, your reverence, if I cannot understand it, it will do me no harm, and what I do understand of it does me a great deal of good."

"Listen, Michael," said the priest; "you must go to church, and the church will instruct you; the church will give you the pure milk of God's Word."

"But where does the church get the milk of the Word if not out of the Bible? Ah, your reverence, pardon me, but I would rather have the cow myself."—*Exchange.*

A Roman Catholic Defense of Bible Circulation

NO more marked result of Bible distribution can be seen than the changed attitude toward the Bible itself on the part of a Roman Catholic ecclesiastic. In Brazil particularly this is manifest. In May, 1905, a Roman Catholic priest in Rio published a translation of the Gospel and Acts into Portuguese, with notes and illustrations, and accompanied it with an explanatory pamphlet, of which Mr. Tucker has sent us a translation. We make some extracts from this translation.

They are written, as will be seen, from a Roman Catholic standpoint, but we are glad to recognize the disposition to insist upon the circulation and reading of the Scriptures by the people.

To the faithful of the Holy Cross I offer and dedicate this new version of the Holy Gospels in Portuguese, in the hope that the reading of them may become familiar to all.

Besides the very great advantages that such reading brings to Christians, it has the special opportunity of serving at times to stop the mouths of treacherous slanderers of the Holy Church, who accuse her of dispensing with and even prohibiting the Holy Scriptures to the Catholics.

The Bible! the Bible! the Bible! Long live the Bible!

Cry out in a loud voice and shout out our brethren called Evangelicals, who wish to evangelize, convert, and save us. Long live the Bible! we also exclaim, and so said our Catholic forefathers, without such noise, fifteen centuries before the pretended reformers fled from the Church, which is the depository of the Holy Books.

I do not say that among the perhaps thousand Protestant sects who revolted against the authority of St. Peter, against whom they protest, there are not a few who no longer concern themselves with the Holy Scriptures.

Long live the Bible, yes, but long live the *Bible only*, they add. Halt there. Let us go to the tenets.

The Bible, yes. It has 72 books in the Old and New Testaments—45 in the one and 27 in the other. This is a fountain of Christian doctrine.

The Holy Tridentine Council, in the hall of its meetings, placed above the altar the Holy Books, and declared anathema whoever should deny faith in any part of this code of our faith.

In another place it enthroned the "Theological Résumé" of St. Thomas, as the symbol and admirable compendium of the Traditions. Behold the second source of revelation by which God has been pleased to direct our steps to heaven.

Happy indeed the Christian, the Brazilian, home that possesses this admirable master of salvation. Would that rapidly the 25,000 copies already distributed through Brazil might reach 100,000. Another 10,000 are being prepared to supply as far as possible the almost complete and general lack of religious instruction among a people so naturally and sincerely religious.

But these extracts from the Holy Books are but crumbs from the same. With those scanty and mutilated fragments the Christian does not know the Christian's Book. From this disuse of the sacred writings results the ignorance concerning Jesus Christ our Lord. The Holy Gospels show him to us, Jesus Christ, the Master, and by excellence of the lesson. "For I determined not to know anything

among you save Jesus Christ," writes St. Paul to the Corinthians. Where then shall we learn of Jesus Christ, the essential, incomparable, and necessary knowledge, better than in the Gospel? In it in some manner our Redeemer re-lives, his birth, his twofold nature, human and divine, his admirable life, his discourses, his miracles, his passion, his death, his resurrection, his ascension, his promises—in a word, he himself.

This enormous lack in the Christian education of so many of the baptized certainly is not desired by the Holy Church, our Mother, who by every means, the mass, ceremonies of the sacraments, varied sermons, offers us

with wonderful zeal hundreds of thousands of copies of the Holy Gospels.

There are repeated Catholic congresses of the Gospels, where men of high learning and merit study the most practical methods of increasing day by day the Book in Catholic homes. A brief report of the first of these congresses (1902) says that of the Gospels only from the "Bonne Presse" there were distributed 484,000.

For these reasons I could not rest until I could offer to our good Brazilian people a translation of the Portuguese of this same really luxurious and respectable edition, with such beautiful typographical work as to attract



CARPACCIO'S "JEROME WORKING ON THE VULGATE VERSION"

only one food, recommends to us the excessively substantial bread, the Word of God.

In an evil hour the enemies wish to accuse her of hiding the light, of withdrawing it from the faithful. As a most perfect mother, as an experienced teacher, she scarcely warns her sons against the adulterations, so many times proven, of the texts of this book, when not guaranteed by her with the approval of the bishops.

With this wise reservation and declaration, the Catholic Church to-day more than ever promotes the diffusion of the Holy Books. In Rome the Society of St. Geromino, in Paris the "Bonne Presse," and others distribute

the eye, especially with the numerous, most eloquent pictures of the celebrated collection of the priest, Natalis, S. J., 1595, which present vividly the most touching scenes of the simple Gospel narrative.

God grant that the Holy Book may at once become popular among us. It is of moment that it should be found in every Brazilian home, respectfully placed alongside of their devout images that the poor and the rich venerate until to-day; and so they will worship them while they are not confused by the zealous, otherwise bold sectarians who treat us as idolaters, as if we should worship stones or metals or any other being whatever save God only, the Creator and Lord, infinitely superior to all creatures.

It is a hard thing to be called an idolater—that is the most abject and stupid among men—and that by foreigners in our house.

Let every faithful one then endeavor to procure a copy of the Holy Gospels, and promote by all means in his power the diffusion of them among his relatives, friends, and acquaintances, until every home may have one of its own.

It is necessary to see in it (the Book) the most notable relic of the God-man, more precious in a certain way than the instruments of his sacred passion. It is his Word. He that lives, and, so to speak, speaks "*defunctus loquitus.*" Dead he is not, but risen, and lives

perpetually in the Holy Eucharist personally and substantially, and in the Gospels by his Word, the Word, always speaking.

It is necessary then to keep this relic with the same or greater respect than the others, covering the volume with a binding more or less rich and keeping it in an oratory or in another becoming place.

The reading, practiced and repeated every day, will produce in us a rapid transformation. Our piety and devotion will be substantial if they have for their constant object to better know, admire, and love God, our Lord Jesus Christ.

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The Entrance of Thy Word Giveth Light

WE frequently print in these columns illustrations from foreign lands as to the influence of the reading of the Scriptures upon those whose minds and hearts have been incompletely nurtured by the religious systems under which they have grown up. This accumulation of evidence as to the vital power of the Bible is wonderful and overwhelming. The story, however, is not one confined to foreign lands by any means, or to the darker forms of pagan unbelief. The experiences occur in our own country and among those who have had many opportunities of religious education.

The Rev. Dr. Samuel McGerald has recently published a little volume, entitled "The True Faith and How I Found It." His story of his early training in Ireland, in a home where two of his kinsmen were earnest priests, and the coming of the whole family to this country and the influence of a godly employer upon his life, are told most entertainingly in chapters which we have not room to quote. The selection which we present shows how he came to read the Scriptures and the wonderful influence they had upon his soul. Dr. McGerald is well known as a successful and devout preacher in the Methodist Episcopal Church, and this testimony will be read with singular pleasure by those who know him and will be helpful to many others.

It was in September I went to work for my new employer. In the progress of the daily conversations we had on the subject of religion our interest in each other seemed to

increase, and the desire to aid each other was mutual. While he was endeavoring in every possible way to interest me in the reading of the Bible, I was equally interested and zealous in trying to convince him of the error of his ways and lead him into the true fold. His noble, sympathetic nature, and the intensely practical and common-sense character of his religion won my confidence. I had no doubt of his sincerity, but that would not save him. As there was no salvation out of the true Church it became my duty to do my utmost to win his soul. Finally the hope sprang up in my heart that I might be the means of his salvation. Consequently I went home and told mother of my self-appointed mission. She saw my faith and zeal, and instead of checking me in my ardent hopes she encouraged me in my first effort to propagate the faith, and did all in her power from time to time to help me in my bold undertaking.

As I thought the matter over, however, I saw that I must be able to meet him on his own ground. By this time I had discovered that he had no special reverence for my catechism. He would not accept the statements that it contained in lieu of Holy Scripture. I was at first surprised at that, as I had been taught from infancy that the catechism took the precedence of the Bible. The Bible could be understood by the laity only as explained or interpreted by the Church, and the catechism is that interpretation. And, therefore, it is practically of higher authority, and should be read and observed by the laity in preference to the Scriptures. But as my friend whom I was trying to convert would not accept the catechism in proof of the doctrines and the faith I held, I saw I must bring forth Scripture proof to offset his arguments. To do that I must read the Bible. *That was the motive that led me to read it.* The book lay on the bench.

I did not stop to inquire which version it was, whether "Douay" or "King James." It was the first copy of the Bible I had ever seen. Up to this time I had not ventured to open it to read it. But now my desire was so strong to confute the errors of this good but misguided man and win him to the true faith, I began to read the wonderful book.

Had I been as well informed then as I was afterward in regard to the teaching of the Church in reference to the reading of the Bible, especially the Protestant version, I would not have ventured on such a hazardous experiment.

Notwithstanding the fact that there have been issued from time to time authoritative decrees by popes and councils against the indiscriminate reading of the Scriptures, yet there is great diversity of opinion among members of the Church of Rome respecting this subject. Some are for the promiscuous reading of them, some are not. Some would give them without note or comment, others would not. Thus we perceive great variety of sentiment exists among Catholics; but in general they either entirely discountenance the reading of Scripture by the laity, or they so limit its exercise as to come nearly to an entire prohibition. While I had been counseled by my priests not to read the Bible, having been told by them that it was a dangerous book for the laity to read, I never yet heard a priest in public or private advise the reading even of the Catholic version, with notes and comments. Time and again have the priests quoted to me Peter's words in regard to Paul, where he says: "Even as our beloved brother Paul according to the wisdom given unto him hath written; as also in all his epistles, speaking in them of these things, in which are some hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." They never, however, would quote what Peter says in the following sentence: "But grow in the knowledge of our Lord and Saviour Jesus Christ." And in another place Peter tells us how we are to grow: "As new-born babes, desire the *sincere milk of the word*, that ye may grow thereby." This same apostle, whom the Church of Rome claims was the first pope, teaches plainly that the new birth, which Jesus says we must experience before we can enter the kingdom of God, is the result of the implanting of the incorruptible seed, the *Word of God*, which liveth and abideth forever. But how can the Word be in our hearts for the Spirit to act upon unless we read it or hear it? And Paul commends Timothy that from a child he had known the Holy

Scriptures, which were able to make him wise unto salvation.

Moved by the pious motive to do good, and led by the Spirit of Truth Himself, I opened the old Book for light. I was strong in the faith. My religious yearnings were intense. I longed to do good. I was very strict in the observance of all the rules of the Church. On the recurrence of the special festivals of the Church I was always the first in the family to suggest their observance and to lead the way to the confessional.

I cannot now recall the exact time when I began the reading of the Sacred Volume. It was late in the fall. I remember, however, as though it were but yesterday, the first impressions made upon my mind. I opened it to find proof-texts to convince my opponent and secure his conversion. I had entered upon a greater task than I had bargained for. Ere I was aware I was charmed with the book. It held me, as it were, spellbound. I became deeply interested in the stories of the Old Testament, especially those of Abraham and Joseph and Daniel. My interest in reading it became so intense that I would sit up till midnight poring over its pages. I became an enthusiastic student. I had found a hidden treasure and I must needs tell of it. The joy was too great to conceal, so on Sunday when I went home, as all the children were wont to, I would tell them of the Old Book. I tried to tell them of some of the wonderful things I had found in it. I deemed it a wonderful discovery. In the simplicity of my heart and the fervor of my newborn zeal, I ventured one Sunday afternoon to take the book home with me that I might read to an older brother some of those striking passages I had found. As I became so deeply interested in the reading of the book, my people began to talk about it, and though they never mistrusted that there was any danger of my views on religion undergoing any change, they would occasionally make some playful remark concerning my new departure in reading.

"The entrance of thy word giveth light." The truth of that Scripture was verified in my experience. The first effect of the reading of the Word of which I was conscious was that it set me thinking; it awakened inquiry; it proved to be living and powerful and sharper than any two-edged sword, and was a discerner of the thoughts and intents of the heart. I could say with the Psalmist, "Thy testimonies are wonderful." I could not give the day or date when the light began to dawn on my mind. It was like the breaking of the day, silent, imperceptible, but none the less real. The reading of the Word of God was to me a revelation, opening up a new world. In search-

ing for proof-texts to confute and win my opponent and friend, I found the pearl of truth. I received new views of God's love and mercy, and of Jesus' compassion and power.

Of the few passages of Scripture that had been drilled into my mind from infancy was Peter's remark about certain things in Paul's writings that were hard to be understood, and therefore the best way was for the laity to let the Bible alone. But as I read I found so much of it that was comforting, helpful, and inspiring, that I devoured it as a hungry man would devour nutritious food. I not only found the hidden treasure, but the Word found me.

As I read the Old Testament, I was impressed with the fact that the good men there mentioned offered prayer direct to God, without the mediation of saint or angel. And in

the New Testament I saw no evidence of the intervention of the Mother of Jesus between his disciples and Himself. They either approached Jesus directly or they came to the Father in the name of Jesus. And there is not an iota of evidence between the lids of the Bible of any advocate or mediator coming between the soul and its Redeemer. This made a profound impression upon my mind. Indeed it was at this point that the foundation of my old faith began to give way to doubt, and the more I read and thought and prayed, the more unsettled I became in my views in regard to the worship of the Virgin Mary, until at last I was compelled by the force of my convictions to give up the "Hail Mary," the "Rosary of the Blessed Virgin," and the "Litany of the Saints," and simply offer up the Lord's Prayer, or pray to the Father in the name of Jesus.

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Work for Italians at Waterford, N. Y.

FOREIGN laborers, for the most part Roman Catholics, gather by thousands on the New York City Aqueduct works in Ulster County, N. Y., and on the line of the Barge Canal from Troy to Buffalo. In their camps they form a general idea of Americans and American character from a horde of vultures that flock to feed on their flesh. Evil-minded men these are who supply the laborers with liquor, provide them with seductive immoralities, and make gambling attractive and easy. From the foreign laborer's point of view this campaign of vicious greed reveals the true American—a man made eminent by inventing unholy devices for gain.

Last spring the Eastern Agency of the American Bible Society arranged with local Christian leaders a campaign of Bible distribution among the Italian laborers in Ulster County, and in the vicinity of Waterford, Syracuse, and Rochester, N. Y. The report of the work done by the Italian colporteur at Waterford stirs one's enthusiasm for the simple method of Bible evangelism.

The Italian colporteur was placed under the superintendence of the Rev. R. S. Wightman, chairman of a special committee for Italian work of the Ministerial Association, and pastor of the Presbyterian Church at Waterford. During six months he busily canvassed the Italian settlements and camps along the Barge Canal between Cohoes and Whitehall. There are about 3,700 Italians in that district. Trudging along with his heavy bag of books, he sold among the laborers 852 volumes of Italian Scriptures. More than

once men came pounding on his door early in the morning or late at night to buy Bibles. They could not wait for him to come their way again. In one such case the visitor had bought a Bible the day before and came to buy five more for comrades who had tasted the savor of the book.

But a colporteur is more than a mere book agent. This good man helped teach the evening classes for Italians maintained by the Waterford pastors and the secretary of the Young Men's Christian Association. He made himself next friend to all who were in trouble; he held sixty-two evening evangelistic services in Italian shacks or on the streets in several towns; he organized a "Society of King Humbert I." half club and half Young Men's Christian Association, that keeps its members out of saloons and other mischief-making resorts; he labored constantly to stimulate aspiration for higher moral standards. The prejudice and suspicion with which most Italians look at Protestants melted away; men and women who were living together out of wedlock came to the pastors asking to be married, and a little band of Italians petitioned for an Italian Protestant Church in Waterford.

This request has been taken up by the Presbyterian Church, and the work is to be continued as a Presbyterian Mission to Italians. The Rev. Mr. Wightman, in sending the information here condensed, writes:

"I wish to thank you very heartily for your help in this matter, for without it I do not see how we could have done half that we have

done. . . . I think that within this district is a splendid field for colportage work. We are more than grateful for your help, and if you would still care to maintain a certain interest in the work, I am abundantly confident that it would be to our mutual advantage."

The Eastern Agency of the Bible Society will pay a small fraction of the Italian evangelist's salary, and he will give part of his time to Bible colportage.

So once more the labors of a Bible Society colporteur have served the churches, by the grace of God, and have led to the establishment of a permanent mission to foreign laboring men. In this we rejoice, not least of all because every such mission tends to remove the reproach cast on all Americans by strangers, who think that all of our people are anarchists in the realm of ethics.

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Maj.-Gen. O. O. Howard

MAJ.-GEN. OLIVER OTIS HOWARD, Vice-President of the American Bible Society, died at Burlington, Vt., on October 26th. He had nearly completed his 79th year.

General Howard belongs in that long series of the country's notable men who have served the Bible Society as president or as vice-president from the beginning of its history. He was the last survivor of the great generals who had corps commanders under them during the Civil War. He was an ideal soldier, finely cultured, fearless, and excellent in planning and executing great military movements. For his part in the battle of Gettysburg he received the thanks of Congress.

General Sherman, writing to General Grant his first impressions, said, "I found Howard a Christian gentleman, exhibiting the most chivalrous traits of character." The quality of the "Christian gentleman" always shone forth in General Howard to the end of his life; the quality of the good soldier followed as a matter of course.

The writer more than once had opportunity to notice his bravery and coolness under fire in battle. Near Atlanta, as General Howard stood on a commanding hill just captured by

his troops, but still swept by the bullets of the enemy, one of his staff remarked ruefully: "I never saw any general so careless of the lives of his staff. He makes a most leisurely survey of the situation, with bullets flying all around him, and has no regard whatever for our condition!"

General Howard's philanthropy and especially his work for the negroes, of which Howard University at Washington is a monument, and for the mountain whites in Lincoln Memorial University at Cumberland Gap, are matters of general record. In his home life the general was a spiritually minded, quiet, modest Christian, and in the First Congregational Church of Burlington, Vt., to which he belonged, he has long been one of the most regular of attendants, giving special addresses whenever called upon, helping in the Sunday school, and always taking part in some pleasant and useful way in the mid-week prayer meetings. His love of the Bible always shone forth in these talks.

The American Bible Society suffers a distinct sense of loss because of the death of this great and good man.

HENRY OTIS DWIGHT.

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Dr. James H. Carlisle

PROF. JAMES H. CARLISLE, LL.D., a Vice-President of the American Bible Society, departed this life at his home in Spartanburg, S. C., October 21st, in the eighty-fifth year of his age.

Dr. Carlisle was unquestionably the most distinguished educator in South Carolina, and perhaps in all the South. He was born at Winnsboro, S. C., May 4, 1825, was graduated at the South Carolina College with the second honors of his class in 1844, and at once began his long career as a teacher in a school at Columbia, S. C. In the organization of Wofford College, the Methodist institution

located at Spartanburg, S. C., in 1854, he was elected one of its first professors, and continued his connection with this institution up to the time of his death, serving many years as Professor of Mathematics and Astronomy, twenty-seven years as President, and the last seven years as President Emeritus and teacher of the Bible.

Dr. Carlisle was a man of most lofty Christian character. He was humble as a child, generous to a fault, simple and unpretentious in his life; and yet most loyal to Christ and his Word, ever ready to defend the truth, and most active and zealous in doing good unto

others and serving his Master in every way that he could.

Though not technically a minister of the gospel, he was yet a most popular and efficient preacher of the truth, and always allied himself with every movement looking to the benefit of his fellow-men and the advancement of Christ's kingdom on earth. The mighty influence of his pure and exalted character on the young men of Wofford College was felt and praised by all who knew him. And perhaps the highest tribute to his pre-eminent worth was that in the city where he spent the

last fifty-five years of his useful life, everybody admired him, everyone spoke highly of him, and all, both during life and at death, paid loving tribute to him. Up to three years ago, when he began to realize the infirmities of advancing age and ceased to speak in public, the announcement that Dr. Carlisle would speak on any topic or on any occasion would draw a full house of his Spartanburg fellow-citizens.

Dr. Carlisle was from early life a life member and ardent supporter of the American Bible Society, and for many years one of its Vice-Presidents.

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The Power of the Bible in China

By Rev. Walter S. Elliott

SITTING on his heels within the high walls of a mission compound in a far inland city of China, a lone Chinaman, with an open Bible in one hand and a pointed stick in the other, was carefully drawing Chinese hieroglyphics on the ground. "Jesus wrote on the ground, you say, and I guess I can too," said this young man, who had received his first intellectual as well as his first spiritual awakening only a few months before.

He was known as stupid—a numskull some called him—and yet he was chosen by us as gate-keeper to guard the entrance to the compound and welcome the Chinese guests who were eager to call on the American who had taken up his residence in their midst. There were not lacking those who thought we had made a mistake. We were advised to get a scholar for doorman—one who by reason of his learning would be able to command the respect of the *literati*, that proud, self-satisfied class in China. Not being able to secure the services of a scholar who knew anything of the Christian doctrine, we chose a man who confessed that he could not tell one character from another, and was not able to tell when a book was right side up or upside down. He had, however, a keen relish for the truth, being one of those rare individuals found throughout the East and known to the missionaries as "Truth seekers." They are deeply in earnest in seeking a cure for the heart's ills.

This young man had made pilgrimages, done penance, visited many noted temples, and paid tribute to the priests and teachers of the different sects of Buddhists and Taoists, but he only grew more burdened and less enlightened, until one day in a little mountain village on the northern border of Honan province, he heard a native preacher telling the story of Jesus. As he listened he said to himself, "This at last is the truth." He followed

the preacher to the village inn and made further inquiry concerning the strange new doctrine which sounded so happily different from anything he had heard before.

Sitting around the feeble light made by a wick of pith in a saucer of peanut oil, the native preacher, who was also a Bible-seller, explained the message of the Book and urged his hearers to secure for themselves a copy of this "sacred classic," as the Bible is termed in the Chinese tongue. This young man, who was then thirty-three years old, gave his last five cents (150 brass *cash*) for a New Testament and started to learn to read. A few weeks later, when we found him, he had mastered the characters of the Lord's Prayer and had made such progress with the doctrine that no one questioned his earnestness of purpose to become a Christian. His New Testament became at once his storehouse of knowledge, his authoritative teacher, his constant companion. From morning till night, day after day, he went about his duties with his Testament in hand, studying the characters which he called his "friends." Many times a day he would come to me with his book, pointing to a strange character and asking its name. Then with a pencil, of which he was very proud, he would make a mark after each hieroglyphic to aid his memory.

These marks were very interesting, as they revealed a well thought out system which this erstwhile stupid young man had invented to help him in learning the written language. There are only four hundred and eighteen different sounds used in the spoken language, while there are fifty thousand separate written characters which appear in the standard dictionary (*Kanghsia*) of this monosyllabic language. This means that one sound in certain instances is used to pronounce more than a hundred written words. As in the English, where the

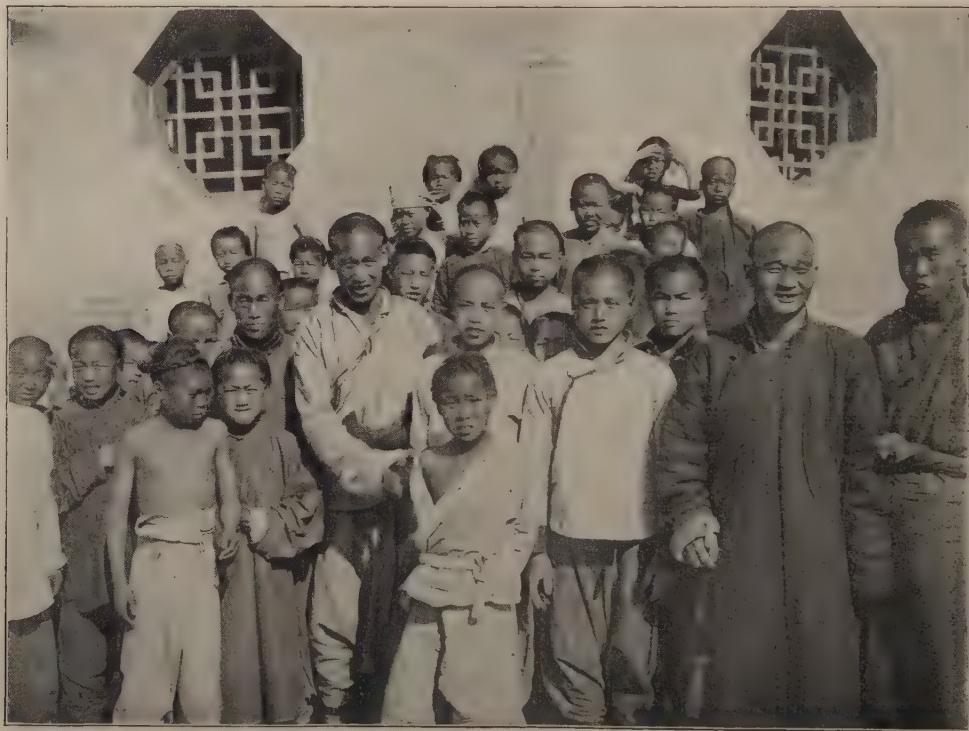
words "right," "wright," "write," and "rite" are different in meaning but all pronounced alike, so in the Chinese the context shows which of the many different words is meant.

Among the variety of words pronounced "jing" there is one which means a well of water. This therefore is the one most often used. I found in the Testament of Mr. Jow, for this is the young man's name, a small circle drawn after the characters pronounced "jing." When asked the significance of the circle he said: "Oh, that's a well of water. When I see that I know how the character is pronounced."

Another very common word in China is the

pupil to shift for himself in acquiring knowledge of the characters, and our surprise was great when at the end of summer we found on our return that he had become thoroughly familiar with all the New Testament.

Knowing the aversion of the Chinese scholars to assisting anyone to learn the Bible, we asked him who had helped him. "Oh," he said, "Confucius said, 'When you walk along the road with any man you have a teacher,' and so I made teachers of all the men I met. My pencil wore out and I resorted to writing on the ground. I would draw a strange character over and over till I became thoroughly



THE CHINESE CROWD A BIBLE WORKER FACES

word "ren," which in one of its forms is the word for man. This original genius had drawn the legs of a man after every character pronounced "ren"; and in the same manner he also had marked each of the other characters with some familiar object as fast as he learned them. By the time we were ready to leave for the needed rest at the coast he had mastered all the characters in the Gospels of Matthew and Mark, and, better than that, he had most glowingly demonstrated that "the entrance of thy word giveth light. It giveth understanding unto the simple." It was with no little reluctance that we left such an eager

familiar with it, and then I would lay my Testament aside and walk up the street to the big tea house, where I would sit down beside some scholarly looking man. I knew that none would help me if I carried the Bible along, so I carried the picture of the new word in my mind and after sipping a little tea I would stoop down and write the character on the ground repeatedly until the attention of the scholar was attracted by it. Then looking up, I would ask the man if he knew what character it was. His pride being touched by the insinuation of his ignorance the stranger would immediately reply with the name of the

hieroglyphic, 'Praise the Lord!' I would say in my heart: 'I have the name of another friend to help me in learning the doctrine. I knew his face before and now I have his name.'"

"Seest thou a man diligent in business, he shall stand before kings." Within a year this ignorant peasant had been so transformed by the power of the gospel which he was mastering that he became a teacher of others. A mighty Bible class sprang up around his study table which was attended by school-teachers, as well as by merchants, soldiers, mechanics, and laboring men. Often it was midnight before they scattered, and then I heard Mr. Jow many times praying till nearly morning, mentioning each member of his class by name and beseeching the Lord to open his eyes to behold the wondrous things in his law. It is hardly to be wondered at that scores of stanch Christian converts came out of this class. The first one of these converts was Mr. Jen, the city school-teacher, who came to me with his well-marked New Testament and pointed out verses which had impressed him and asked for baptism. Others soon followed, and before another year there was a little church in that place. Great emphasis was placed on the study of the Bible, and the Book was scattered far and wide among the people.

The young man who had come to us ignorant and stupid was transformed into a flaming evangelist, respected by all classes of people as a clean, well-informed, intelligent, and powerful member of society. The governor of the district, coming to call on us one Sunday, was met at the gate by Mr. Jow, who informed him that we were holding our religious service and therefore it would not be convenient to receive him as a formal caller. "We will be happy to have you come in and attend the service where we worship the true God," said he, politely. His earnest manner made a favorable impression on the official, and, like Agrippa of old, he seemed in the way of being persuaded to become a Christian, a step no official in China has yet taken.

China is awakening from her long sleep. When she arises she will be a giant among the nations. Many forces are being set to work to assist her in resuscitating. Among these forces the widespread sowing of the Bible is most vital to the interests of China herself, as well as to the whole world. One such transformation of life and character as this, which resulted from the honest reading of the Scriptures, is worth more than a university in strengthening China for the service she is to render to the world. Everyone ac-

quainted with Chinese affairs knows that it is moral truth rather than intellectual truth that she stands most in need of. The cause of China's weakness is not physical, nor is it mental. The Chinese are strong and intelligent. But there is running all through every stratum of Chinese society, from the court at Peking down to the lowest coolies, a weakness that is plainly attributable to the lack of those higher ethical standards which constitute the real strength of Christian countries. Sir Robert Hart, after a lifetime spent in the closest possible relations with the Chinese government and people, said recently that the hope of China lies in the rapid spread of the Christian religion among her people.

Many of the enlightened men among the leaders of China to-day are lending their moral support to Christian enterprises for the benefit of their people, and financial assistance is given in some cases to Christian institutions by Chinese officials as individuals. It was rumored two years ago that a certain great Viceroy had ordered the New Testament to be used as a text-book in the schools. While there is little question as to the great Viceroy being convinced as to the intellectual and moral benefit to be derived from a study of the New Testament, there were and still are questions of the political relations of western nations with China involved in the official recognition of the Book, and no Chinese official, no matter what his private conviction might be, would risk his official head by becoming sponsor for the Book which is generally known among the people as the sacred book of the hated foreign nations. It is undoubtedly true that if the Bible and the Christian religion were known to be in no way connected with the aggressions of European nations, the Chinese, with their great tolerance toward and respect for all religious teachers, would speedily adopt the religion of the Bible as their national religion. They are keen enough to recognize the superiority of Christianity, and one of the strongest proofs of this statement is found in the fact that the demand for the Bible continues to increase in the face of the obstruction that is placed in its way by the mistaken policy of European nations in their political use of Christian missions.

No greater service can be rendered by America to China to-day than by strengthening and enlarging the facilities of the American Bible Society for giving the Word of the Lord to her people, while we are as a nation stretching out our hands to help her in the development of her immense material resources.

Semi-Centennial of Missions in Japan

THE year 1909 marks the fiftieth anniversary of the opening of Protestant mission work in Japan. The *Japan Mail* gives the following outline of the celebration of this Jubilee. Looking backward one is impressed with the progress in so small a space of time.

The Semi-Centennial Celebration at Tokyo October 5-10, will be significant for the following reasons :

1. It marks the emergence of the Japanese Church from infancy to youth; from the stigma of being an alien parasite to the acknowledged status of an indigenous institution.

2. It is the first national conference in which the Japanese and missionaries have co-operated on a perfectly equal footing.

3. It is the most thoroughgoing attempt yet made to glean the lessons of the past fifty years and apply them to the problems of the next fifty years in all branches of Christian activity.

4. It brings together on one platform the most capable and experienced Christian leaders ever assembled in Japan, affording opportunities for hearing new voices, gaining fresh ideas, making new friends, and preparing the way for closer co-operation between all Christian bodies.

5. It will not only pass in review the dramatic and remarkable victories of the past, but will vividly show much territory is still to be possessed and how large reinforcements must still be mustered.

For the above reasons, among others, the General Committee of the Conference extend to all Christians and particularly to all Christian workers, an invitation to attend the sessions of the Semi-Centennial Conference.

The programme of this five days' celebration of the fiftieth anniversary of Protestant Christian work in Japan presents a rich variety of papers and addresses. The first day is fittingly devoted to the formal celebration. It will take a backward look; while the succeeding four days will consist chiefly of discussions of present problems and forecasts of the future function and attitude of the Church toward them.

The opening session will be a service of thanksgiving. In addition to special music, the following veterans will speak or take some part: Bishop Honda, Dr. David Thompson,

Rev. Messrs. Y. Ogawa, M. Okuno, S. Muri-kami, M. Tai and A. Inagaki, Dr. J. H. Ballagh, Dr. J. C. Davison, Bishop Williams, and Dr. Hepburn.

The public celebration in the afternoon will consist of historical surveys by Drs. K. Kozaki and Wm. Imbrie, followed by congratulatory messages. The day will end with a public reception.

The topics and speakers which will make the succeeding days full of fresh ideas and lively discussion are too numerous to mention in detail, but we give the chief:

"The Conditions and Results of Christian Education."—Dr. Ibuka, A. Pieters, Dr. Samori, Dr. Sasao, Judo Imai, Dr. M. Takagi, M. Matsumoto, E. W. Clement, N. Fukuda, and C. H. B. Woodd.

"Christian Literature."—Prof. E. Kashiwai, Dr. Gulick, and others.

"The Influence of Christianity on Ethical and Religious Thought and Life."—Hon. S. Shimada, M.P., Rev. D. Ebina, and Dr. I. Nitobe.

"The Pastor and the Church."—Dr. Hiraiwa, Reverends S. Tado, G. Kawai, M. Uemura, and others.

"The Work of the Evangelist."—Dr. T. Watase, Bishop-Designate Lea, and others.

"The Influence of Christianity on Civil and Religious Liberty."—Dr. De Forest, Hon. S. Ebara, and Hon. K. Tomeoka.

"The Work of the Missionary in the Past and in the Future."—Prof. Yamamoto, J. G. Dunlop, Bishop Honda, Dr. J. D. Davis, Y. Chiba, T. H. Haden, M. Uemura, and K. Tsunashima.

One of the most interesting days of the Conference will be the Woman's Day, October 7th, when all the speakers will be women. The topics to be considered are grouped under Evangelistic Work, Educational Work, and Social Reform. Among the writers of papers are such well-known ladies as Mrs. K. Yajima, Miss Talcott, Mrs. T. Honda, Mrs. Van Petten, Miss Gaines, Miss Searle, Miss M. Kawai, Mrs. Ibuka and Misses Strout, U. Hayashi, Denton and Philipps. The day will be concluded by addresses on Christianity and Social Reform by Dr. S. Motoda, K. Yabuki, Hon. T. Honda, and Bishop Harris.

The Conference proper will be followed by a Garden Party at Count Okuma's. On Sunday, October 10th, a Communion Service will be held, when the sermon will be preached by Rev. T. Miyagawa.

A Martyr in Micronesia

WE sometimes think that the tragic element in the drama is overdrawn—those crises where life after life comes to its conclusion almost simultaneously. There are,



Courtesy American Board

CAPTAIN A. C. WALKUP

ples, which were picked up before leaving the wreck. The castaways fell ill, some went mad; the Island of Ebon at last was sighted, and the castaways were helped by the natives to land. Mr. Walkup died May 29th, four days after landing, and was buried with the whole native population of the island as his mourners.

This missionary martyr was a devoted laborer. After the death of Mrs. Walkup in 1888 he returned at once to the islands to spend the rest of his days alone, going in and out among the people. There was no white missionary left in the Gilbert group. For months at a time Mr. Walkup has not seen a white face nor spoken a word of English. On shore his time was taken up by the people, the churches, and Sunday schools; at sea, being his own captain, mate, and engineer, he performed the duties of three men. And so he kept at it year after year. His parish was six hundred miles long, and he knew intimately thousands of the people living on its islands. All these thought of him as their father, and whatever he said was law to them. He regularly carried consignments of the Scriptures of this Society to the people in their island homes. The Mission of the American Board has suffered an irreparable loss in the death of this veteran, and in this sense of loss the American Bible Society participates.

however, happenings in every-day experience of this world that almost justify these dramatists. Only a few months ago the Rev. Hiram Bingham, D.D., whose name has been associated with the Gilbert Islands in the Pacific for more than a generation, died suddenly in a hospital in Baltimore. This summer tidings reached us of the capsizing in a great gale of a missionary vessel in the Pacific bearing the name of this distinguished man of God. Now word comes to us that Mr. A. C. Walkup, the captain of this missionary yacht, "Hiram Bingham," with eight other refugees, spent twenty-one days in an open boat drifting at the mercy of wind and wave, their only food being fifteen cocoanuts and a tin of dried ap-



THE "HIRAM BINGHAM" ON A MISSIONARY VOYAGE

Bible Work among the Ishmaelites

THE grant made by the American Bible Society some time ago toward planting Arabic Scriptures in the camps and settlements of the Arabs, has made it possible for scores of these isolated people to have the Bible in their own language.

The Rev. A. Forder, pioneer missionary among the tribes of North Arabia, has during the past three years been able to barter or sell several hundred Arabic Scriptures of all denominations.

Wherever men are found that can read, and after a careful, leisurely, and simple introduction of the Word, little trouble is experienced in getting the natives to accept the Scriptures. Especially attractive and interesting to them are the stories of Genesis and the Book of Psalms, and these form a strong inducement to buy.

On the last tour made by Mr. Forder through the mountains of Gilead and among the Bedouins on the Moab plains, nearly a hundred copies of the Scriptures were sold to tribes that never before had seen a Bible.

Among the Druses of the Hauran a combination of Genesis and John is very acceptable, for these secret-religion people have great respect for Joseph, and any writings about him are eagerly bought.

The Arabic Bible has gone into Moab and Edom, among the great tribes that at given seasons are found camped on the deserts of North Arabia, and into many of the small settlements on both sides of the river Jordan.

To the people of Arabia the Bible stories appeal, for the book is one for Orientals, as well as those in other lands. Arabs visiting in the camps of one tribe become interested in the Book, and in many instances carry back to their own people the printed Word of Life. In this way the Bible finds an entrance where the missionary cannot.

The reader may be interested to know just how the Bible is introduced into a tribe, be they resident in camp or settlement. Whilst sitting with a company of men the missionary will produce a Bible, usually bound in red leather. Without saying anything he lays the book on the rug or mat in front of him. Soon the question is asked: What book is that? And the answer given—God's Word. This causes a desire to see it. Then someone commences to read from the book, and thus an interest is aroused, and little difficulty is experienced in disposing of the books. All thanks to the Bible Society for making such a work possible.

There is cause for thanksgiving and praise that at last the descendants of the bond-woman, dwelling in the dreary wastes of "the desert of the sea," are getting the Bible in their own language.

The desire is to press on into the great interior, and plant both the printed and verbal message of salvation among the millions of the Nejd, and thus, as in the past, the Bible Society co-operating with and helping the missionary, much will be accomplished among the Arabs and Bedouins of the long-neglected Arabian peninsula.

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WE give below the usual comparison of receipts from auxiliary Bible societies, legacies, church collections, and individual donors during September, 1909, with those of September, 1908. The comparison of the same items in six months follows. Naturally there is some falling off in receipts in consequence of the appeals for special subscriptions to the Endowment Fund.

	Sept., 1908.	Sept., 1909
Gifts from Auxiliaries.....	\$67 65	\$360 00
Legacies.....	2,705 33	1,486 30
Church Collections.....	6,030 65	5,228 26
Gifts from Individuals.....	664 64	281 14
	<hr/>	<hr/>
	\$9,468 27	\$7,355 70

	April 1, 1908. to Sept. 30, 1908.	April 1, 1909. to Sept. 30, 1909
Gifts from Auxiliaries.....	\$4,306 73	\$7,371 31
Legacies.....	25,926 87	35,163 24
Church Collections.....	23,153 29	18,370 70
Gifts from Individuals.....	7,421 46	3,763 67
	<hr/>	<hr/>
	\$60,708 35	\$64,668 92

BIBLE SOCIETY RECORD

New York, November, 1909

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House on Thursday, October 7th, at 3.30 p. m., with President Theophilus A. Brouwer in the chair.

The Rev. Henry Loomis, Agent of the Society in Japan, conducted the devotional exercises, reading the 19th Psalm, after which he offered prayer.

The Rev. H. A. Stimson, D.D., gave some account of his recent visit to the offices of the British and Foreign Bible Society in London.

It was voted to instruct the Treasurer to pay to the committee arranging for the International Missionary Conference at Edinburgh, 1910, the sum falling to the American Bible

society as its share of the preliminary expenses in arranging for this conference.

The Executive Officers were authorized to permit evangelistic meetings in the workshops of the Society, provided they see fit to do so.

In the domestic field twenty-five grants were made of Scriptures to the value of \$241.52. In the foreign field grants were made to missionaries in the Hawaiian Islands, Northern Nigeria, Africa, and in Liberia, valued at \$22.65.

The Secretaries reported the following assignments to the Foreign Agencies:

La Plata, 11,669 volumes, value \$1,832.53; Mexico, 3,108 volumes, value \$844.26; Venezuela, 148 volumes, value \$53.22. Total, 4,925 volumes, value \$2,730.01.

It having been decided that the Agency known as the Venezuela and Puerto Rico Agency be divided into two parts, it was voted to divide the appropriation for that Agency, assigning \$1,500 to Puerto Rico and \$1,000 to Venezuela.

It was voted to add a special allowance of \$150 for the work in the Canal Zone to the appropriation of the Central America Agency up to March 31, 1910.

It was voted to make a special grant of \$500 to the Japan Agency to enable it to maintain a Bible stand at the approaching exposition at Nagoya.

A letter was read from the Board of Sunday Schools of the Methodist Episcopal Church giving an account of the distribution by that body of Scriptures granted to it during the year 1908.

The issues for the month of September from the Bible House were 89,664 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or

RECEIPTS IN SEPTEMBER, 1909

LEGACIES

Angell, Joel H., late of Chatham N. Y.....	\$481 30
Fritz, J. Harry, late of Somerset, Pa.....	285 00
Hunter, Robert, late of Toledo, Ohio.....	420 00
Wilber, Herbert S., late of Rochester, N. Y.....	300 00
	\$1,486 30

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Bean, William B., Letcher, S. D.	\$1 00
Cash, Buckhannon, W. Va.....	25
Cash, Richmond, Va.....	68

postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Directors

Rev. John H. Scofield, Waverly, N. Y.
Rev. Durell W. Dayton, Rensselaer, N. Y.

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Deceased Life Members

John Stewart Kennedy, New York.
Rev. Wm. W. Runyon, Marion, Kan.
Gilbert H. Swezey, M.D., North Falmouth, Mass.
Rev. Francis K. Pierce, Minot, N. Y.
Rev. William C. Scofield, Albion, N. Y.
Rev. James W. Stark, Los Angeles, Cal.

Summary of Annual Reports Received from June to November, 1909, from 9 Auxiliaries

Reports from sales in twelve months.....	\$159 08
Receipts from donations and collections.....	697 21
Paid American Bible Society on book account.....	160 52
Paid American Bible Society on donation account.....	549 81
Expended in their own fields.....	35 69
Value of books donated.....	18 30
Value of books on hand at date.....	542 21
Number of auxiliaries reporting general operations.....	1
Collecting and distributing agents employed.....	30
Families visited by them.....	555
Families found destitute.....	0
Destitute families supplied.....	0
Sunday-school children supplied.....	13
Individuals supplied in addition.....	13

Strong, W. S., China.....	\$2 34
Van Dyke, Robert S. A., Georgetown, O.....	1 00
Worthley, D., Pontiac, Ill.....	1 00
	\$281 14

CHURCH COLLECTIONS

ARKANSAS

Cane Hill, Mt. Bethel Pres. Ch.	\$2 60
Walnut Ridge, Pres. Ch.....	3 00

CALIFORNIA

Ceres and Keyes, Meth. Ep. Ch...	5 00
Garden Grove, Meth. Ep. Ch...	2 00
Geneva Assembly, Holiness Ch...	4 30
Los Angeles, Pres. Ch.....	16 05
Manchester, Meth. Ep. Ch.....	3 00
Ocean Park, Meth. Ep. Ch.....	3 00
Pacific Grove, Meth. Ep. Ch....	16 45
San Francisco, Trinity Pres. Ch.	8 50
Smith River, Meth. Ep. Ch.....	2 00

COLORADO

Colorado Conf., Meth. Ep. Ch.	\$312 00
Leadville, First Pres. Ch.	8 50

FLORIDA

Marianna, Pres. Ch.	6 00
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GEORGIA

Atlanta District Conf., Meth. Ep. Ch.	12 00
Fairburn District Conf., Meth. Ep. Ch.	2 00
Gainesville District Conf., Meth. Ep. Ch.	7 00
Palmetto District Conf., Meth. Ep. Ch.	3 00
Rome District Conf., Meth. Ep. Ch.	18 00
Waycross District Conf., Meth. Ep. Ch.	5 00

ILLINOIS

Chicago, First Cong. Ch.	6 26
Farmingdale, Pres. Ch.	1 00
Gillespie, Meth. Ep. Ch.	2 00
Griggsville, Meth. Ep. Ch.	5 00
Illinois Conf., Meth. Ep. Ch.	643 99

INDIANA

Indiana Conf., Meth. Ep. Ch.	508 00
Northwest Indiana Conf., Meth. Ep. Ch.	315 00

IOWA

Breda, Wheatland German Ch.	5 00
Hope, Salem German Pres. Ch.	10 00
Pella, First Ref'd Ch.	14 85
Truer, Salem Pres. Ch.	6 00
" Tranquillity Pres. Ch.	9 00
Woodward, Meth. Ep. Ch.	1 00

KANSAS

Burr Oak, Meth. Ep. Ch.	3 00
Oneida, Meth. Ep. Ch.	5 00
Roxbury, Pres. Ch.	13 60

KENTUCKY

Kentucky Conf., Meth. Ep. Ch. South.	667 75
Pleasant Point, Meth. Ep. Ch.	1 00

MARYLAND

Rehoboth, Pres. Ch.	1 00
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MASSACHUSETTS

Salisbury, Meth. Ep. Ch.	7 00
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MICHIGAN

Ishpeming, Salisbury Meth. Ep. Ch.	2 00
Northern Swedish Conf., Meth. Ep. Ch.	26 00
Northford, Cong. Ch.	4 92

MINNESOTA

Minneapolis, Highland Park Pres. Ch. S. S.	8 00
St. Paul, Holman Meth. Ep. Ch.	3 10

MISSISSIPPI

Bensalem, Pres. Ch.	2 35
Union Church, Pres. Ch.	27 38

MISSOURI

Lamar, First Pres. Ch.	4 02
Missouri Conf., Meth. Ep. Ch. South.	252 39
St. Joseph, First Pres. Ch.	75 13
West German Conf., Meth. Ep. Ch.	126 00

MONTANA

Helena, First Pres. Ch. and S. S.	16 89
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NEBRASKA

Western Swedish Conf., Meth. Ep. Ch.	35 00
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NEVADA

Nevada Meth. Ep. Ch. Mission.	13 00
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NEW JERSEY

Englewood, Pres. Ch.	111 03
Kingston, Pres. Ch.	8 00
Newark, Union St. Meth. Ep. Ch.	3 00
Plainfield, Circuit Ave. Pres. Ch.	17 25
Summit, Central Pres. Ch.	79 00

NEW YORK

Bath, First Pres. Ch.	\$10 00
Cherry Valley, Pres. Ch.	12 00
Clymer, Abbe Ref'd Ch.	14 00
Kendall, Meth. Ep. Ch.	5 00
Lyons Falls, Forest Pres. Ch.	1 46
New Hartford, Pres. Ch.	5 00
New York, Fourth Ave. Pres. Ch.	20 44
Troy, Oakwood Ave. Pres. Ch.	18 34
Yonkers, Park Hill Ref'd Ch.	3 05

NORTH CAROLINA

Orange Presbytery	18 86
Stanhope Circuit, Meth. Ep. Ch.	3 94

OHIO

Akron, Main St. Meth. Ep. Ch.	6 00
Amelia, Meth. Ep. Ch.	2 00
Cadiz, First Pres. Ch.	20 00
Central German Conf., Meth. Ep. Ch.	189 50
Cincinnati, Avondale Meth. Ep. Ch.	78 80

First German Meth. Ep. Ch.	5 00
Madison Ave. Meth. Ep. Ch.	5 00
Wayne Ave. Meth. Ep. Ch.	5 00
Westwood German Pres. Ch. and S. S.	12 00
Westwood Meth. Ep. Ch.	1 50

Willey Mem'l U. B. Ch.	1 00
Clarington, Meth. Ep. Ch.	5 00
Columbus, German Meth. Ep. Ch.	5 00
Felicity, Meth. Ep. Ch.	5 00
Manchester, Meth. Ep. Ch.	5 00

Middlebury, Meth. Ep. Ch.	12 00
North Ohio Conf., Meth. Ep. Ch.	2 80
Portsmouth, First Pres. Ch.	10 00
El Reno, Meth. Ep. Ch.	479 00

OKLAHOMA

El Reno, Meth. Ep. Ch.	2 00
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PENNSYLVANIA

East Buffalo, Pres. Ch.	8 26
Freedom, First Pres. Ch. and S. S.	11 00
Germantown, Second Pres. Ch.	20 00
Latrobe, Unity Pres. Ch.	2 75
Osceola Mills, First Pres. Ch.	3 00

Philadelphia, Chambers-Wylie Mem'l Pres. Ch.	43 93
SOUTH DAKOTA	
Huron, First Pres. Ch.	2 80
Marion, Emanuel German Pres. Ch.	10 00

TEXAS

Texas City, Meth. Ep. Ch.	3 00
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UTAH

Richfield, District Meth. Ep. Ch.	2 00
Salt Lake, District Meth. Ep. Ch.	14 00

VIRGINIA

Evang. Luth. Synod of Virginia.	14 85
Staunton, Tinkling Springs Pres. Ch.	4 00
Tazewell, Thompson Valley Pres. Ch.	5 60
Woodstock, Pres. Ch.	5 00
Pres. Ch. S. S.	5 00

WASHINGTON

Columbia River Conf., Meth. Ep. Ch.	202 00
Vancouver, Irvington Meth. Ep. Ch.	3 00
Ch.	6 32
Union Service at....	

WEST VIRGINIA

Friendly, Meth. Ep. Ch. Charge.	1 00
Harrisville, Meth. Ep. Ch.	5 00
Osborne Mills, Meth. Ep. Ch....	1 00

WISCONSIN

Milton, First Cong. Ch.	6 00
Wisconsin Conf., Meth. Ep. Ch.	318 00

WYOMING

Wyoming Mission Conf., Meth. Ep. Ch.	27 00
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CHINA

American Church Mission.....	\$3 37
Shanghai, Meth. Ep. Ch. S. S.	8 60
Soochow, Churches at.....	24 08

AUXILIARY SOCIETIES

Credited on as Donation	Credited on Account
Alabama.....	\$86 18
Aurora, Ill.....	32 53
Brooklyn, N. Y.	85 93
Edmunds Co., S. D.	10 00
Gaston Co., N. C.	48 64
Green Co., O.	\$30 00
Hendersonville B. Com., N. C.	77 35

Alabama.....	\$86 18
Aurora, Ill.....	32 53
Brooklyn, N. Y.	85 93
Edmunds Co., S. D.	10 00
Gaston Co., N. C.	48 64

Green Co., O.	\$30 00
Hendersonville B. Com., N. C.	77 35
Alabama.....	\$86 18
Aurora, Ill.....	32 53
Brooklyn, N. Y.	85 93

Brooklyn, N. Y.	85 93
Edmunds Co., S. D.	10 00
Gaston Co., N. C.	48 64
Green Co., O.	\$30 00
Hendersonville B. Com., N. C.	77 35

Green Co., O.	\$30 00
Hendersonville B. Com., N. C.	77 35
Alabama.....	\$86 18
Aurora, Ill.....	32 53
Brooklyn, N. Y.	85 93

Brooklyn, N. Y.	85 93

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CASH STATEMENT FOR SEPTEMBER, 1909

RECEIPTS	DISBURSEMENTS	
From Legacies	\$1,486 30	
Individuals	281 14	
Churches	5,228 26	
Auxiliaries, as Gifts	380 00	
Perpetual Trusts—Income	1,037 81	
Bible House—Rents	3,004 61	
Income from Available Funds—Interest	76 85	
Sales by Foreign Agents	6,577 05	
Sales of Bibles Donated	11 90	
by Domestic Agents	2,853 59	
Depositories of Domestic Agencies	1,121 70	
Manufacturing Department — Sales of Waste Material, etc	150 05	
Salesroom—Cash Sales	1,210 87	
Auxiliaries—For Books	2,619 53	
The Trade	905 28	
Trust Funds—Income Payable Beneficiaries	663 48	
J. Burr Trust—Income	572 26	
Bills Payable, Merchants' National Bank	90,000 00	
Trust Funds	5,371 15	
Alden Memorial Fund—Income	22 50	
BIBLE SOCIETY RECORD	1 52	
	\$123,578 84	
Cash Balance from August, 1909	12,656 84	
	\$136,235 68	
	For Cash to Foreign Agents	\$7,099 86
	Bills Exchange Paid	11,725 02
	Domestic Agencies	7,071 80
	BIBLE SOCIETY RECORD, Postage, etc	135 88
	Library Expenses	23 88
	Legacy Expenses	1 78
	Translation and Revision	125 00
	Bible House Expenses — Taxes, Repairs, Fuel, Insurance, etc	1,289 48
	General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc	2,725 15
	Manufacturing Department—Material, Wages, etc	13,351 84
	Depository—Salaries, Boxes, Cartage, etc	1,108 35
	Salesroom Expenses	164 16
	Income Available	1,184 86
	Beneficiaries—Annuities	3,154 55
	Trust Funds Invested	758 49
	Bills Payable	75,000 00
	Diffusion of Information—Pamphlets, Leaflets, Report, etc	72 75
	Sundries	336 75
		\$125,329 60
	Cash Balance to October, 1909	10,906 08
		\$136,235 68

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